The Independent Church of God

of the

Juda Tribe of Israel

THE BLACK JEWS

As a fade
from black to pure white

By BISHOP A. W. COOK
Is RABBI HALING HANK LENHT

The Independent Church of God

of the

Juda Tribe of Israel

THE BLACK JEWS

As a fade
from black to pure white

Bishop A. W. Cook

By BISHOP A. W. COOK
Is RABBI HALING HANK LENHT

The Black Jews

1. One God, One Aim, One Destiny. He created all nations of men equal, of one blood, to dwell on the face of earth, Mother Church.

2. The charter of the Independent Church of God, the Black Jews of the Juda Tribe of Israel and the Constitution.

3. This book is the first that has ever been published in this country or any other country, of this kind, for two thousand years.

4. It opens up Biblical History and turns the light on the whole world. Its author is an inspired writer according to the Spirit of God.

5. And a sketch of his life from boyhood up. It is interesting from beginning to end.

Subjects

1. Black Jews.
2. Black Moon.
3. Negro Is Yet A Slave.
4. "Should the Color Line Go?" by Robert Winston, born at Windsor, North Carolina. Mr. Winston is a leading lawyer of his native state and was graduated from the University of North Carolina and received the degree of LL.D. from Wake Forest College. He was a judge of the Supreme Court of North Carolina from 1889-1895, when he resigned. He is a well known orator and also an authority on Southern problems. The destruction of the Children of Israel, the Black Jews, and their many names as they fade from black to pure white.
5. Will the Black Man Go Back to Africa?
6. The Unjust Treatment to Garvey.
7. The Power of Love.
8. Down on the Farm.
9. Defending the Honorable and Graceful Movements of Dancing.
10. Proper Training.
11. My First Sermon to the World.
12. Unveiling the Prince.

This book will be sold for one dollar to help finance the work of uplifting fallen humanity.

Kindly tell your neighbors to purchase a book.

All orders will be promptly attended to.

Headquarters: 135 Valley Road, Montclair, New Jersey

Tabernacle

Lafayette Hall, Room 1-2, 165 W. 131st Street, New York City



BISHOP A. W. COOK *is*

RABBI HALING HANK LENHT

Tabernacle: Lafayette Hall, Room 1-2

165 West 131st Street, New York City

Headquarters: 135 Valley Road
Montclair, New Jersey

Charter

State of New York
Office of the Secretary of State
Albany, N. Y.

IT is hereby certified that the Certificate of Incorporation of "The Independent Church of God of the Juda Tribe of Israel: The Black Jews," with acknowledgment thereto annexed, was filed and recorded in this office on the fourth day of January, 1921.

Witness my hand and the seal of office of the Secretary of State, at the City of Albany, this 19th day of March, 1921.

JOHN J. LYONS,
SECRETARY OF STATE.

CERTIFICATE OF INCORPORATION OF THE INDEPENDENT CHURCH OF GOD OF THE JUDA TRIBE OF ISRAEL: THE BLACK JEWS

WHEREAS, we the undersigned, each being of full age, citizens of the United States, a majority of us being residents of the State of New York, have associated ourselves together for the purpose of founding and continuing one or more free churches, therefore

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned, each being of full age, and each being a citizen of the United States and a resident of the State of New York, have mutually associated ourselves together for the purpose of founding and continuing a church, do hereby certify and declare that said church is hereby incorporated, and that:

First: The name of said incorporated church is "The INDEPENDENT CHURCH OF GOD OF THE JUDA TRIBE OF ISRAEL: THE BLACK JEWS."

Second: The principal place of worship of said incorporated church is the City of New York, in the County of Westchester and the State of New York.

Third: The purpose for which said church is organized is: (1) to build up moral character so that more honest men and women may be found among us who can be trusted in any home or business; (2) to learn to live loyal to our God, our Country, ourselves and our fellowmen; (3) to do charitable work among all people; (4) to learn to refrain from taking part in any unlawful meetings against our country, or allow such to be held in our churches or halls; (5) to study and preach the truths found in the Holy Bible and live accordingly; and (6) to create more love and unity among us and between all races of men.

Fourth: The trustees who shall manage said incorporated church, five of whom are persons who are not ministers of the gospel or priests of any denomination, are seven (7) in number, whose names and addresses are as follows: Rev. Allan Wilson Cook, 55 North Broadway, Yonkers, N. Y.; Rev. Alexander Cook, 82 Linden Street, Yonkers, N. Y.; Dr. David Rudy, 44 Riverdale Avenue, Yonkers, N. Y.; Tony Benjamin Atkins, 84 Linden Street, Yonkers, N. Y.; Richard T. Porter, 87 North Broadway, Yonkers, N. Y.; Nathan J. Johnson, 50 Wells Avenue, Yonkers, N. Y.; Mrs. Rosa Wilson Cook, 55 North Broadway, Yonkers, N. Y.

Fifth: All of the foregoing trustees are citizens of the United States, of full age, and residents of the State of New York.

Sixth: The term for which said incorporated church is to exist is prepetual, from and after the date of its incorporation.

Seventh: The said church is incorporated under Article 9, of the Religious Corporation Law of this State, and its seats and pews shall be forever free for the use and occupation, during public worship, of all persons choosing to occupy the same, and no rent, charge or exaction shall ever be made or demanded for such occupation or use.

In Witness Whereof, we have hereunto set our hands and affixed our seals this 11th day of December 1920.

Allan Wilson Cook	(L. S.)
Rev. Alexander Cook	(L. S.)
Tony Benjamin Atkins	(L. S.)
Richard T. Porter	(L. S.)
Nathan J. Johnson	(L. S.)
David Rudy	(L. S.)
Rosa Wilson Cook	(L. S.)
Mrs. A. W. Cook	(L. S.)

State of New York, }
County of Westchester } ss.

On this 11th day of December, 1920, before me personally appeared Allan Wilson Cook, Tony Benjamin Atkins, Alexander Cook, Richard T. Porter, Nathan J. Johnson, David Rudy and Rosa Wilson Cook, also known as Mrs. A. W. Cook, each to me known and known to me to be the individuals described in and who executed the foregoing certificate of incorporation of The Independent Church of God of the Juda Tribe of Israel: The Black Jews; with a principal place of worship at the City of Yonkers, N. Y., and they each for himself and herself acknowledged to me that they executed the same.

STEPHEN A. BENNETT,
Notary Public,
Westchester County, N. Y.

I hereby approve of the foregoing incorporation of The Independent Church of God of the Juda Tribe of Israel; The Black Jews, both as to its expressed objects, and as to its form.

Dated, White Plains, N. Y., December 13, 1920.
WILLIAM P. PLATT,
Justice of the Supreme Court of New York

State of New York, }
County of Westchester } ss.:

I have compared the preceding with the original Certificate of Incorporation filed and recommended in this office on the 13th day of December 1920, and do HEREBY CERTIFY the same to be a correct transcript therefrom and of the whole of such original.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed the seal of the office of the County Clerk of the County of Westchester, this 25th day of August, 1921.
LOUIS N. ELLRODT,
County Clerk of Westchester County

CONSTITUTION

"One God; one aim; one Destiny";
He created of one blood all nations of men to dwell on the face of the earth:

We, the Independent Church of God, the Black Jews of the Judean Tribe of Israel, of the United States, and its Jurisdiction, do desire every person, members of the Church after having repented of their sins and being baptized and by burial into water, upon confession of faith in Christ Jesus, and received the unleaven bread and water for Christ's body and blood, and their feet washed by the Elder as written in John 13; 1:23, having agreed to keep the ten commandments, and having been breathed upon with a holy kiss also being taught how to pray as written in Matt. 16; 9:13. We do try to perpetuate a union among the Black Jews and maintain a correspondence with all other Churches of God throughout the United States and the whole world. We, therefore, propose to maintain and keep the commandments of God and sayings of Jesus Christ, according to the doctrine of the bible.

ARTICLE 1

Section I.

The district and General Assembly shall be composed of Bishops, Elders, Evangelists and Deacons, and all members of the church, who can furnish a credential by authority from the church shall be entitled to a seat and also the daughters of Jerusalem shall be represented by their Sarahs, and Rachels of each tabernacle, and the Sabbath Schools by their teachers and secretaries of the tabernacle.

Section II.

The members when thus chosen, when convened, shall be known as the general assembly of the Black Jews Church of God. The Bishop or Bishops shall preside at this assembly. The bible is to be used to settle all questions. All differences to be settled by Matt. 5:8; 18:24. The Bishop and all other officers shall continue to hold their office as long as they maintain sound doctrine and keep the ten commandments which will in noway permit them to fulfill the lusts of the flesh. They must walk after the spirit and not be a Lord over God's heritage, or infringe on any of the bible rights of the Churches; but shall be merely considered as lights of advisory or counsel, according to their position. All members of the assembly must respect all bible truths.

Section III.

The Elder of each tabernacle will see that a record be properly kept, giving a full account of all members received into the Church, giving date received and when baptized. In like manner of all sickness, death and expenses of same. A full account of all money received and how expended, always giving dates. Likewise must the daughters of Jerusalem and the Sabbath Schools keep a record done by them. The Elders will bring with them, or caused to be sent to each assembly meeting, a record from the preceding assembly meeting, same to be signed by the Elders, a teacher and district mother of the daughters of Jerusalem.

Section IV.

Every church in the United States and Africa shall be entitled to three delegates from each tabernacle to represent the church and should any tabernacle be unable to represent herself with delegates, she shall state the reason why in her first communication.

Section V.

Whenever a tabernacle is organized anywhere in the United States it shall be subject to whatever rules the assembly shall adopt, an Elder or Evangelist shall send a copy of the names of the members and officers to the secretary of the Independent Church of God the Black Jews of the United States, and the secretary shall inform the Bishop or Bishops of the same.

Section VI.

Each tabernacle shall have one Elder and one Deacon, and the Elders shall appoint his own assistant. There shall be three trustees to each tabernacle, their duty shall be to look for a suitable place in which to hold meetings, and to see after the money and property in general, count the money at least every month and let the balances appear on record.

SECTION VII.

The district assembly shall endeavor to furnish a copy of the minutes of all proceedings from every assembly meeting as soon as they are printed.

SECTION VIII.

When a question is brought before the assembly by any tabernacle, it must be in writing and put in an envelope thus addressed "The Church Communication," and when it has been considered and settled upon the word of God satisfactorily, it must so appear in the minutes.

SECTION IX.

No Elder shall be allowed to interfere with any tabernacle, but the one of which he is pastor. If he should interfere, the Bishop shall silence him for three months except an acknowledgment be made with the agreement not to be guilty of the act any more.

SECTION X.

There shall no officer be removed from his station except a lawful reason be given and the cause stated in writing. Any tabernacle desiring to make a change in her pastor must write to the assembly. In case the assembly is not in session, the church must write to one of the Bishops.

SECTION XI.

Every member of each tabernacle shall bring his tithes if possible on the first day of the week at the close of the Sabbath, as it is written in, 1 Cor. 16; 1:2. Shall a man rob God? Mal. 3; 8:10:11, and all the tithes Lev. 27; 20:32, Jesus said, "If ye are Abraham's children you will do the works of Abraham. St. John 8:39. Don't forget God's tithes if you want to prosper in this life and in the life to come. For we must support the Gospel from the store house. Mal. 3; 10, and if you love God you will also love his cause, and in this way you will help God's ministers to preach the gospel to every creature throughout the world.

Instructions to Ministers

All ministers shall follow these instructions when receiving members into the Church of God; the members about to be received must first make a confession of faith in the Lord Jesus Christ, then be baptized by burial into water, then receive the unleaven bread and water for Christ's body and blood, then have their feet washed by the minister, taught how to pray, then breathed upon the forehead, then saluted into the church with a holy kiss first by the Elders and afterwards by the whole church.

SECTION XII.

We believe that every one that has confessed Jesus Christ by regeneration of heart, who desires to eat of the Lord's body and drink of his blood, has a right to eat at the Lord's table. 1 Cor. 11:28, Mark 14:14.

SECTION XIII.

We believe that it is a sin for the righteous to help the ungodly, to do anything in the name of the Synagogue of Satan. Job 8:20, Acts 17; 23:26.

SECTION XIV.

We believe in the resurrection of the dead, and that none go to heaven or to burning hell until after the resurrection and general judgment Job 13; 14:17, Psalms 115; 17.

SECTION XV.

The Bishops and Evangelists and the Presbytery when assembled have the only rights to ordain an Elder.

ARTICLE II.

SECTION I.

The board shall be called the Presbytery Board of the Independent Church of God the Black Jews, and it shall be the duty of the board during the assembly meeting to recommend all ministers that have been ordained since the last assembly meeting, and to adjust all errors and to empower to discommunicate.

SECTION II.

We also demand by the word of God, that every member of each tabernacle, both great and small, to bring all the tithes into the storehouse, or "Will a man rob God?" Mal. 13; 8:10.

SECTION III.

There shall be for all the subordinate tabernacles a Sabbath School, and a Sabbath School Fund, and there shall be one teacher, one secretary and one bag carrier of each tabernacle.

SECTION IV.

No minister or member shall have power to dictate to an Elder in charge of a tabernacle or to instruct members, except when called upon or by permission of the Elder. When anyone has become a member of the Independent Church of God the Black Jews of the Judean Tribe of Israel, no one has a right to erase his or her name from the church records, as God himself will attend to that, in due time if necessary.

SECTION V.

We further recommend that the Bishop or Bishops have, in the absence of the assembly, power to ordain Elders, or dismiss any that preach not the doctrine of Christ Jesus our Lord.

SECTION VI.

The Bishops shall have power to appoint Evangelists and send ministers to their respective tabernacles. They also shall state the different districts for the evangelists. The fourteenth day of April shall be the Feast of the Passover. The ministers of God shall teach the principal things that pertain to our salvation.

The Independent Church of God

THIS organization is entrusted to me by the trustees.

I am an ordained licensed minister, sent out from the Independent Church of God and Saints of Christ headquarters, at 82 Livingston Street, Newark, N. J.

In 1910 I was sent to Montclair, N. J., to take charge of a tabernacle. For two years, I was in charge there, and did good work for God. The people received me, both white and black. In 1913 I was called in with my members, and my little tabernacle was broken up. In 1914, I was sent to Yonkers, N. Y., to do a work for God. I built a tabernacle there, and prospered. The Lord blessed me and gave me friends.

When America joined the World War, my little church was called in again; I sent the members who were with me down to headquarters, the Mother Church, but I refused to go.

For some unknown reason, I had become very unpopular at headquarters, so I stepped out on the word of God, and submitted myself to His spirit in all things.

Men and women's hearts are full of jealousy, and my leader cut me loose from her. For the space of three years, I sat alone in the world, without a member who could help me, spiritually or carnally.

The white people did not turn me down, they stuck by me. My finances came directly from them. They really befriended me, and I cannot thank the God of Heaven enough for them. When my people laughed at me and rebuked me, the good white people were with me, and helped me to preach righteousness to my people. Allow me, my friend, to speak a word for the Mother Church, whose leader is Evangelist M. D. Morris, the title she holds is, the Queen of Israel. She is the chief evangelist, set up over all of the daughters who are in the Church of God and Saints of Christ. She and her ministers are the founders of this church. She is helping people who cannot help themselves. She is their spiritual mother, and she loves them. She wants me there until after the great destruction on the earth, but I have a work to do. I shall go and warn the people of the coming destruction among all nations.

When we as a people of God learn to know and control ourselves, and be guided by the words of God and His righteous spirit, then true love will come in and a true smile will cover your face, and sunshine will come out of your heart. The meanest man will feel good when he sees you and will respect you, and encourage you to keep it up.

The Black Jews

THIS is the most important part of my subject, in fact, it is the most important subject of the world. The representatives of this name have been, and yet are driven, sold and killed, some put in ships and carried to desert lands, put there to starve to death. Some are chained together and carried from their country and made slaves to all the nations of the world. They are not known by their own name, which is the Black Jews. God speaking through Moses in Deut. 28:37.

And thou shalt become an astonishment, a proverb and a by-word among all nations whether the Lord shall lead thee.

About 586 B. C., Nebuchadnezzar conquered Jerusalem and carried tens of thousands of Jews to Babylon, and the Black Jews have been slaves ever since as a race. But we must admit that the nations have suffered and are cursed for trying to destroy and keep us down.

The nations have not made much headway with civilization, they are now going back where they started from, so let us all come to the agreement that the God of Heaven and Earth, loves all of His children if they will do His commandments, whether they be white or black, it makes no difference with him.

This is what Jesus said to both Jew and Gentile, white or black. St. John 15:12. This is my commandment, that ye love one another as I have loved you.

My subject, the Black Jews, mean all the dark and black people of the world—four hundred million of them, but all of them don't know that they are the real Jews, but they are turning back to their God of Israel, and we are going to take our white brothers' children with us, and the mothers and fathers if they want to go, but the children must turn to the God of Israel and learn of his ways and keep his commandments.

Proof That We Are Jews

NOW my friends, allow me to quote some scripture on the subject and make some comparison.

I will take first the twenty-eighth chapter of Deuteronomy and the thirty-seventh verse.

And thou shalt become an astonishment, a proverb and a by-word among all of the nations of the earth, whether the Lord shall lead thee.

My friends, history will prove to you that we blacks are called by many names. All nations have a different name for us. In America they call us negroes, colored people, darkies, niggers and shines, because our skin is slick and greasy. In foreign countries, we are known by many different proverb, that the people see fit to call us by.

You yourself can think of many names by which we are known. Our true name is the children of Israel, The Black Jews.

After we were in bondage for seventy years, then Israel took the names after the fourth son of Jacob, about 500 B. C., and built up Jerusalem the second time. Read Nehemiah, The Prophet Book, and if you read the 28th chapter of Deuteronomy, you will see and know who the real Jew is. We black people have fulfilled the chapter to the letter, it fits us like the paper on the wall. There is no other nation in the world who has fulfilled this book as we have.

Again my friends, that you may see the children of Israel, the Black Jews more clearly.

Allow me to quote Paul's writing in Romans, Romans 1:20 1-2-3-4-5-6.

For the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and God head, so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds, four-footed beasts, and creeping things.

Wherefore God, also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.

Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever, Amen.

For this cause God gave them up to vile affections, for even their women changed the natural things into that which is against nature.

Now my friends, that is why we as a race have suffered untold punishment from these nations. God has turned them against us, and we are cut off from our blessing from God for the time being. Now he is calling us to serve him, that the nations of the world may be blessed.

To prove to you that you have never studied this subject, that the Black Jews, our fathers were in Jerusalem at one time, about 2000 years ago, The Book of Luke, 21st chapter and the 24th and 25th verse. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the gentiles, until the time of the gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring.

We black people are the only ones who have been captives as a race. We were led away in chains and brought to America and made slaves. The white Jew has never been a slave as a race here. They came on their own account. He has not been made slave of to any nation, but he has financed all nations and has become their money king.

But we Black Jews have nothing we can call our own, and 80 per cent of us now are keeping books with the animals in the forest, and are hunted as you would hunt any other animal. Our backs are to the wall, and God will soon answer our cry, for we can not stand it much longer. The enemies who are boasting over the downfall of his black brother was warned by Apostle Paul in Romans. Romans 11:24:25:26:27:28.

For if thou were to cut one of the olive trees, which is wild by nature, and were grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grappled into their own olive tree.

For I would not, brethren, that ye should be ignorant of the mystery, lest ye be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the gentiles come in.

And so all Israel shall be saved, as it is written. There shall come out of Zion, the deliverer, and shall turn away ungodliness from Jacob.

For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes.

This part of the subject shows one that we should love one another whether we be Jew or Gentile. The color does not make the man, it is the high morals of righteousness for which he stands.

In order to try to satisfy your minds on the Black Jews, and the wisest men the world ever knew, allow me to direct your thoughts to Prophet Job, Job 30:30. My skin is black upon me and my bones are burnt with heat.

Now Job was a Black Jewish Prophet, a man of God. There is some good in some of us black people that you can trust.

I will now call your attention to one of the greatest Black Jews that ever lived. When Nebuchadnezzar invaded Jerusalem, this man was one of the first to go in bondage, Jeremiah 8:21. For the hurt of the daughters of my people am I hurt, I am black—astonishment has taken hold on me.

When this holy black man saw with his own eyes the destruction of the beautiful daughters of Jerusalem by the wicked soldiers, he wept like a child, but the God of Israel suffered it to be so. Now my friends, I will direct your thoughts again to the book of books, that which the civilized world recognizes to be the true holy record.

Songs of Solomon 1:5:6. I am black, but comely; ye daughters of Jerusalem, as the tents of Kedar as the curtains of Solomon.

Look not upon me because I am black, because the sun has looked upon me, my mother's children were angry with me, made me the keeper of their vineyards, but mine own have I not kept.

I draw your attention to these great characters, because we blacks of African descent are from the same stock. You need not be afraid when you have us around you or sit beside you in a car. If you train us in the right way, my people will be your best friends. If we have not got your school education, we have got good common sense and manners, that our old mothers taught us in the cabins. It is not the color that makes the man, it is the high principle for which he stands. Allow me, dear reader, to call your attention to a question that Jesus, that great prophet who faced the world unto death, who was born of the royal family of King David, Solomon's father, asked in Matthew 16:13. When Jesus came into the coasts at Caesarea Phillipi, he asked his disciples saying, "whom do men say the son of God am."

And they said, some say that thou art John the Baptist! Some, Elias and others Jeremiah, or one of the prophets. My friends, Jeremiah acknowledged he was black, Job was a prophet, and said he was black, then all the other prophets must have been black, and if Jesus looked like one of them, he must have been black also.

In this subject I am not condemning neither Jew or Gentile. I am only finding myself. My people are the lost tribe of Israel, and yet slaves. I have repeatedly stated in my subject, that the so-called negro is yet a slave. In order to prove it, I shall write some facts, and I know that you, my reader, will agree with me. When the Jews were driven out of Egypt about four thousand years ago, they were all black, and were slaves in Egypt. They were in the jungles forty years, and God led them out by a cloud by day and a pillar of fire by night.

Before they were driven out of Jerusalem, there was no mixed breed allowed there. Forty years A. D. they went out a mixed multitude of people of all colors.

From 1920 on, they are going back to Jerusalem all white. They are the only Jews that the Gentiles' recognize as a race to this day.

In the fourteenth century in Russia, the Czar issued a creed that they could serve their own God, and have their own holidays. These Jews are the nine and one-half tribes who rebelled from under Rehoboham.

Black Moon

DEAR reader, I have seen the red moon, the yellow moon and the white, but on the twenty-fourth day of January, nineteen hundred and twenty-five, I had the pleasure of seeing the Black Moon for the first time in my life. He was so black, the white people on earth had to turn on their lights, that they might see how to do business. He was so black that he put the sun out of business. He was so black that you could not see his features. He looked to me like a black ball traveling from southwest to northeast.

The moon that I see traveling from east to west is a white moon that gives light on the earth by night. When you see him in the daytime, he is white just the same. But the God of Heaven and Earth has shown his power through a black moon.

We as a people should give God praise for all He does.

About four thousand years ago, he parted the Red Sea and let the children of Israel pass over dry shod.

I will make the statement here in my book, that the children of Israel were black, and the Egyptians were black at that time. The seeds of the ancient Israelites are yet black, and among the races of the world are kept economic slaves.

Now as God sees fit to use his red moon, his white moon, his yellow moon and his black moon, let us work together as one great big moon for God, that we may obtain his mercies on our children.

I biblicly and historically have proof to back up these statements that I make, but it is not necessary that I should write them in my book, for this book is the first step to world peace, and the first step to destruction of race hatred.

You cannot build up love in men and women's hearts by telling lies, for they are without a foundation. Tell the truth and back it up with your honor, that God may bless you and your children upon the earth.

Nine and one-half tribes of Israel rebelled from under Rehobohan, King Solomon's son, and went on and intermarried with the other nations of the world, and they became white. There are only about fourteen million that are known as Jews, the others are the nations of the world. The fourteen million are going to become the greatest white men on earth. He will redeem the Gentiles and save many of them from destruction on earth, all business will be turned over into his hand. Through him will the Gentiles receive the black man, that he may go and serve his God.

This is a white man who has never changed his religion, he keeps to the religion of his black ancestors, which was handed down by Black Moses to us.

Whether they want to or not, all nations have got to love the white Jews that they may be blessed on the earth.

The white Jew is right about Jesus; he was a man and had a mother and father like all other children. The Romans killed him for talking against the government. He was a black king from the loins of King David. He was a great holy man who executed justice on earth and they had to get rid of him, if they didn't they were not friends of Ceasar. Now, I won't go any further with that sentence because you cannot heal a sore by picking off the scab.

Let us love one another as this man Jesus has loved us.

Negro Is Yet A Slave

THE so-called negro is yet a slave, though free, some reflections on the economic slavery which makes the race helpless victims.

Three score years ago, Abraham Lincoln emancipated four million and one-half negroes, this was a wonderful blessing to the negro, for he had prayed to his God unceasingly, that the slave-chain which held him fast might be broken. He had been under the lash, his women had seen their children sold like so many cattle; they had met injustice at every turn of the road.

The negro, after a period of time, began to realize that after all, he was not a free being, altho he was not subject to his master. The negro probably thought that the emancipation meant freedom to him, but to emancipate the negro only meant to give him a chance to free himself.

To emancipate the negro meant to give him a chance to work out his own destiny. No nation or race has at any time freed another nation or race, they are too busy working out their own social or national problems. The power to become free, lies within the race or nation itself. The negro forgot that his

own freedom had just begun, being untrained, unskilled labor naturally fell to his lot, a hewer of wood and a drawer of water, was his portion.

But will the so-called negro be free as long as he remains at the foot of the industrial ladder? Can he be free as long as poverty stares him in the face? Can he take his place among the other races of the world, unless he becomes a producer, and controls the economic forces about him? Why is the so-called negro not free today? Why is he pleading for an opportunity and for justice to be given him on every hand? There is but one answer, he is a victim of economic slavery—a slave to the economic force of this country. In the field of mercantile business he is only a child, in the world of commerce he is yet a stranger, in co-operative industries he is an alien, in all creative industries he is at the foot of the ladder.

If the negro would become free and independent, let him enter into the creative industries in larger numbers. We must have a greater per cent of negroes in business and fewer negroes in the so-called parasitical professions, such as lawyers and doctors. We must have captains of industries, we must have more negroes as manufacturers and bankers, we must have more negroes, instead of looking to the white race to support his boys and girls, the negro will then be able to protect them himself. In proportion then, as the negro learns the spirit of co-operation, in that same proportion will he be able to rid himself of the existing evils that seem to befall him.

In this martialistic age, any race, in order to protect itself, must conquer those economical principles so necessary to its very existence. Then let the negro enter largely into the creative fields of industry, let him become a producer and not a consumer.

When he has control of all the economic forces about him, prejudice, jimcrowism and disfranchisement will cease, no longer will he have to plead to the white man for justice. We will, with our finance, backed by a spirit of co-operation, force every barrier down.

When the negro succeeds as a financier, he and his posterity will be as free as the mighty winged eagle that soars to the summits sublime, as free as the fairest Anglo-Saxon that trod American soil.

Then, and not until then, will the negro be free.

I am drawing your attention to a source of facts that are among all nations, the opportunities that would free a race, are ninety-eight per cent cut off from the black man, he is only a consumer and not a producer. He is not allowed to produce like other nations, not even in his own country, Africa, the country that the God of Heaven and Earth has given him. He is ready and capable to build up his country, and to pick and back his own leaders, those whom he can trust.

Ninety-eight per cent of the picked leaders have proven themselves to be self-seekers and crooks. We don't want them, but they must go for the good of all nations that put such traitors over a people of God.

My friend, I don't mean that we will be free twenty-five years or a century from now. I am not thinking about that. The time has come now that the black man must have equal rights. We are coming out of schools, grammar, high and colleges, by the thousands, and have nothing to do. The common labor has been given to the foreigners, and the American business men tell our boys and girls that they cannot employ colored help, although we have a college diploma in our hands.

Justice is looking all nations in the face and there is a wolf in the back yard.

Our fathers and mothers were put in chains and carried away, and have never had a chance to free themselves, but the God of Heaven and Earth put them in the hands of good white people all over the world, to help free their sons and daughters. The white boys and girls are calling for their black, brown and mulatto classmates who finished school with them. They learn to love one another with a love that prejudice cannot reach, matters not what the white father or mother says. They see no difference in the race, as the northern schools teaches none.

The government will stand by all people who stand for justice, and it will see that justice will be dealt to all people in America who have played their part as a race or nation, because God loves us all, regardless to creed or color. Now, allow me to make an open confession, as the Lord says it is good for the soul. My forty-five years of dealing with the white man and his families, in the South and North. I have found that they have met me half way. They have held out their hand to me, as if to say, come on, you can walk.

They have taken things from me, that I would not take from them. They have tried to help me to walk, but I was not smart enough to understand. We as a race, have let golden opportunities slip by, being too stiff-neck to take heed. The love, that the white men and women have for our wives, causes us men to get work to buy bread to eat and a house to live in. The black women have power with God, and the blessings of the world lies in her.

In this work for which I have given up

my life for the last twenty years, I came to my own people, but they received me not, then there was nothing for me to do, but go to the white man and his families. From door to door with my vision, and the analysis of my work. I explained it to them just as I saw it. They saw my honest desire, and they held out their hands to me, and said, come on, you can walk. They are as yet meeting me half way, and I began to walk. Nine souls out of every ten have a kind word for me, and at times it has gone farther than money. Some of them would say, my son, I don't see where I can help you now, but, you have a good work, and I appreciate it, you call again. Some of the gentlemen would call up their neighbors and tell them that I was all right, and to give me a dollar, and before I could open my mouth, he would send me out a dollar or more.

Some of the ladies when I saw them in their homes or businesses, when they were not prepared to help my work, would say, My Dear ————, I am awfully sorry that I cannot help you today, but I will send you a small check. Her kind words fill me with the spirit of come on, you can walk. To encourage me, I have had business men and women let me look into their cash registers —make me look in them. Men turn their pockets inside out to let me see that they have no change, others go out and borrow money for me, that is telling me to come on, you can walk. The same white people will tell you to come, you can walk. Try it, they will meet you fifty-fifty, but they have no time for shiftless or lazy black people. They want you to be a man or woman to your word. If they can put confidence in you, they will do anything for you, some of them will give up their life for you, but we must be honest to them and give them a square deal, not an eye servant. If you are working for them, give them justice, then they are compelled to do the same by you. My friend, the progress of the race lies in the young white boys and girls. I have never met a more friendly people than the young men in their business. They have not much money to give, but they have that hospitality, that friendly smile which is home-like. The young ladies at their desks trying to make an honest living, they all have a kind word for you, and a beautiful smile for you which makes you feel like you have something to live for.

I have an interview with a thousand white men and women every month. I can honestly say that not one out of the thousand has tried to insult me or try to take advantage of me because I am a member of the black race, the ancient Jews.

Some of the working girls open their bags and give me from twenty-five cents to a dollar for my work. Some contribute a smile of regret because they have no money, but that smile is worth as much as a dollar to me. It says come on, you can walk, and my heart goes out with the God of Heaven's blessing on such people. I feel sorry for them, they cannot help what their fathers and mothers have done to us. It is not their fault that we have been made slaves of, and yet are to the nations of the world, but we as a race of people should obey the law and live clean and respectable, so our friends can uphold us to our enemies and demand respect for us. When we as a people don't live the high morals with self respect, then our enemies use that to keep us down and our friends cannot say a word for us, they only can say get up and walk, our hands are open to you.

The trouble with this race is, that they are suffering for the want of true racial leadership. We want leaders to agitate the spirit to produce.

If the white man was to pass a law that the black man either had to build factories or go naked, or say give us back our clothes we sold you, and here is your money that the government made, or, if you want your pork chops, buy your farms, raise your hogs, flour and meal, we would be pretty bad off.

We want leaders who will show us how to produce something, so we can free ourselves from being dependent on our good white brothers. Somewhere in this world, the God of Heaven has left us our inheritance, let us find it, but we must put down these sorry cowardly leaders, and pick up real men.

Our white friends are not going to bother along with us much longer, because they have trouble of their own.

When you have only a ten dollar a week job, and live the life of a twenty dollar a week man, there is not much sympathy that you can demand from any one.

I also want to thank my personal friends of my race. They are true to me and this work. They have given me dollars when they need them for themselves. They have fought many a battle for me, they trust me. They have also given notes on their homes to raise money for me to go on with this work. I can never forget them. Again I thank them, and the God of Heaven will bless them for their righteous works.

Should the Color Line Go?

By Robert Watson Winston

The tendency to hide the facts about the negro problem—No real freedom for colored people in the South—Migration of the negroes to a country of their own is the solution suggested

"Reprinted by special permission from Current History Magazine, a monthly periodical published by The New York Times Co.*"* Born at Windsor, North Carolina, Mr. Winston is a leading lawyer of his native State. He was graduated from the University of North Carolina and received the degree of LL. D. from Wake Forest College. He was a Judge of the Superior Court of North Carolina from 1889 to 1895, when he resigned. He is a well-known orator and also an authority on Southern problems

BY what authority do I speak on this vexed subject of race relationship in the South? For more than two centuries my people have lived in the South, and I myself am a Southern man. My father was a Whig, a thorough-going Union man, and opposed to secession. He followed Mr. Webster and not Mr. Calhoun. In 1861, when one year of age, I became the owner by will of a three-fourths interest in five negro slaves. I sucked the breast of a negro woman, listened to the wonderful tales of my father's slaves, rode "horse" on their backs, swam and fished with them, and ate their ash cake in the cabin. The negro, I think, is my friend; I know I am his. Thus I ought to be impartial.

Why do we of the South refuse to admit the facts, and when some blunt fellow, like the late Senator Tillman, blurts out the truth, why do we straightway fall to denying and disclaiming? On the other hand, why do few people outside the South seem to understand or care what consequences will follow the destruction of the caste system upheld by a color line so rigidly drawn?

A certain inexorable race law should be kept in mind if one would understand the magnitude of the issue involved: No two homogeneous races will long continue to exist side by side in the same country on terms of perfect equality without race blending. One is prone to think of miscegenation as a thing foreign to the United States, and yet ethnologists generally declare that such blending between whites and blacks will take place, and that the Southern States will eventually become mulatto. Shortly after the close of the Civil War miscegenation societies were organized and leading abolitionists, Theodore Tilton and Wendell Phillip among others, advocated mixed marriages. About this time also the *North British Review,* in a calm statement, concluded that not only England and Europe, but Africa, would be represented in the new race which was growing up in the New World.

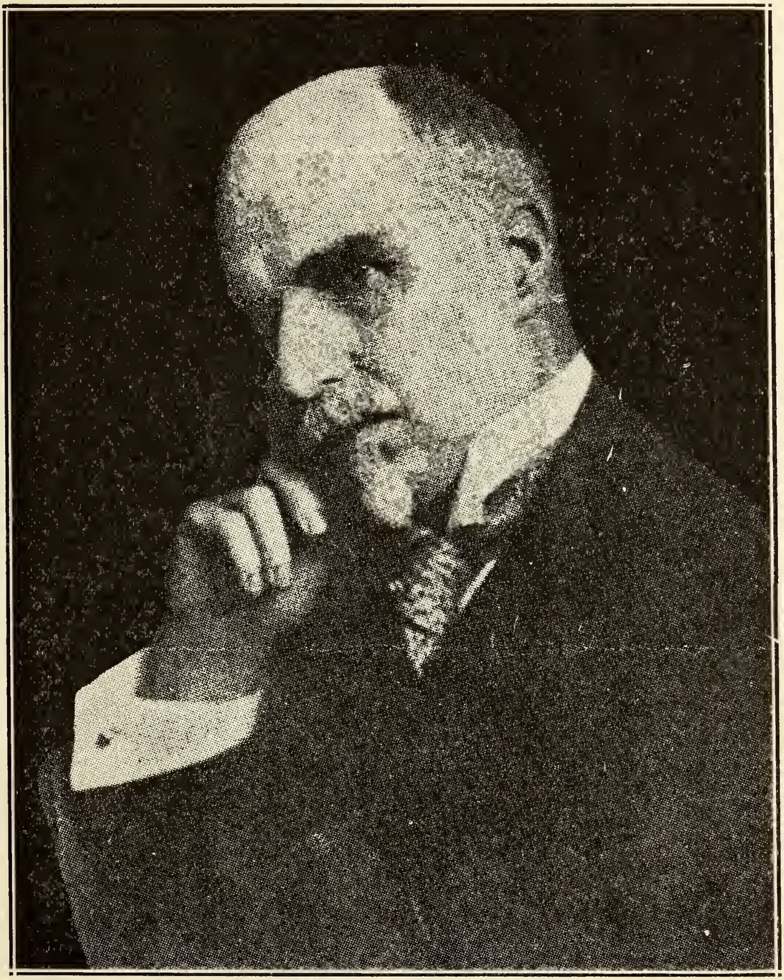
A few years ago Colonel Roosevelt, in letters to *The Outlook,* told of the rising tide of color in Central America—the fusing of whites and blacks into a mulatto civilization; how a prosperous negro would marry an impecunious white woman, how the male offspring would repeat the process, so that, after two or three generations, they would become a white family. And similar conditions exist today in Cuba, Brazil, Mexico, Portugal and the French colonies, where marriages between whites and blacks are well nigh universal.

Schults in "Race or Mongrel" declares that "if conditions that now exist continue nothing need be done with the negro; the problem will solve itself. The immigration of Southern mongrels is ingrafting more and more negro blood in our veins." To the same effect is Hoffman's "Racial Traits and Tendencies": "The process is now rapidly going on and the black race will be absorbed; a condition which, though unpopular, is not unwelcome to many thinkers." Document 188 of the Carnegie Foundation has valuable data showing universal race blending in Jamaica and Bermuda. Sir Sidney Olivier, Governor of Jamaica, advocates the blending of whites and blacks "as a buffer to prevent race conflict." In Volume 79 of the Popular Science Monthly he takes the ground that "we must make our account for a legitimate and honorable interblending between whites and blacks, and must look upon it not as an evil but as an advantage," adding that "the black race is everywhere eager to mix with the white race."

Viscount Bryce asserts that "the Brazilian lower classes intermarry freely with the black people, the Brazilian middle classes intermarry with mulattoes and quadroons"; and intimates that three-fourths white is white enough for Brazilians and Portuguese. The Journal of Heredity, October, 1916, contains a statement by Maynard W. Metcalf that the union of the races is inevitable; and to the same effect speak the Literary

Digest of October, 1917, and the Century Magazine of March, 1903. In the "Future of Evolution" race-blending in the South is taken for granted; the Mercure de France for August, 1922, finds much hope for France from an infusion of African blood, declaring that the French people betray no antipathy to the color of the men from Algeria, Morocco or Tunis; and that all are "welded into lasting French cement," a condition vouched for by our soldiers returning from France.

Reuter in "The Mulatto in the United States" implies that race-blending will take place if the color line and race segregation are not maintained: "Where no color line has been formally drawn against them they have tended to ally themselves with the superior race—during the process of reduction to a mongrel unity; it is biracial adjustment that keeps them apart. One writer has asserted that all religions come from the black race; that extreme white and extreme black are departures, and that Adam, as his name signifies, was made of red earth.



Robert Watson Winston *(White)*
Formerly Judge of the Superior Court of North Carolina

We must conclude, therefore, that eventu-

ally the two races in America will blend if they be placed on social and political equality, and if they are in fact homogeneous.

Are Southern whites and blacks socially and politically equal? Are they homogeneous? And now we touch the first sore spot. We of the South generally maintain that the negro is a free man, and that the law bears on white and black alike, when we must know that this is not the fact. Is a man free who cannot vote, hold office or serve on the jury; is he free when he must ride in second-class coaches, sit in the gallery at public places, occupy rear seats of electric cars and flee for his life when suspected of being a dangerous character? Is a race free which has been battered into submission by whippings and lynchings, and which has no part in governmental affairs? Can man or race be free with a spirit in chains? And does it lie in the mouth of the white man to charge that the negro is but a ract of bootblacks, when we have confined him to the task of blacking our boots?

FACING THE FACTS

We are not now considering whether these things should or should not be; we are merely asserting that in the "Black Belt" they are. And they are for a definite, a fixed purpose. As in slavery days it was necessary in order to perpetuate the institution to make it a crime to teach a slave to read or write, in other words to elevate him so that he could realize his condition of slavery, so in the far South today in order to maintain the present servile condition of the negro it is necessary to put him under foot and to keep him under foot. Whippings, lynchings, burnings—these represent the color line in crimson; and the color line, as a recent writer points out, is but evidence "of an attempt based on intuitive choice to preserve those distinctive values which a racial group has come to regard as of the highest moment to itself." The great industrial awakening in the South is made possible by this supposedly permanent settlement of the race issue, for the color line properly enforced need not interfere with business—at all.

Are the two races homogeneous? They are, undoubtedly. Some time about 1812 on th border line of two great Southern States there lived a Presbyterian preacher named John Chavis, "admired for his noble qualities as a gentleman, revered for his fervent piety as a Christian, respected for his eminent ability as a teacher and preacher." He had been a student at Princeton under Dr. Witherspoon. Opening a classical school in an aristocratic Southern community, he was patronized by the best people and became the preceptor of future Senators, Governors, and financiers; this man was a negro, a free negro—"without any white blood in his veins." About five feet seven inches in height, he was robust and corpulent, having a round, clean shaven face expressive of great benevolence. The pupils boarded in his home, and in their home he was a welcome guest. Because of the Nat Turner insurrection in 1832 he and other free negroes were forbidden by law to preach, and from that time until his death he was supported by a Southern Presbytery. This is an isolated case to be sure, but it is portentous.

Are not two races homogeneous which have lived together in peace for a hundred years, speaking the same language, worshipping the same God, having similar church affiliations, impelled by similar superstitions and prejudices, the weaker race imitating the stronger in customs, manners, and modes of thought? Anyway, if the races are not homogeneous, how comes it that there are so many mulattoes in the South? In 1910 one-fifth of the negro population was mulatto.

We are about to uncover another skeleton in the closet: sexual relations once existed in the South between white men and mulatto women, a condition which persisted until some time after the Civil War. During the period of slavery and up to about 1876 sexual relations between the races was frequent. Neither comment nor sense of shame was entailed by what went on among white youths and colored girls. Nor was it uncommon at that time for white men to keep negro women and to rear children. Many a colored woman was proud to be the plaything of the white man, whose passion she gratified without restraint or responsibility. Public sentiment did not condemn the practice. Before 1876 there was no public sentiment on the subject, neither was there race consciousness nor conflict; and the unhappy offspring could rise no higher than the color of the mother. Once a negro, always a negro.

CHANGES IN SEXUAL RELATIONS

After about 1876 sexual intercourse between the races gradually decreased, and today has practically stopped. The law sustained by public sentiment condemns the practice, which has become a badge of shame. One would naturally expect the census table to reflect this change in race relationship, and it does. In 1910, in a group of 100 negroes, as we have seen, 20, or one in five, were mulattoes, whereas in 1920 the proportion was one in six, or 16 mulattoes in a group of 100 negroes. But bloody revolutions, much legislation forbidding race intercourse of any kind, innumerable race riots, lynchings and burnings in the "Black Belt," together with

the white womanhood of the South—all these were required to separate the two homogeneous races.

The Roosevelt letters made a lasting impression on the South. These letters describing the process of race blending showed how the crossing of white and mulatto produced a quadroon; the crossing of quadroon with white person produced an octoroon; the crossing of octoroon with white person produced a person called "passing for white"; and the crossing of "passing for white" with pure white produced "fixed white," and after "fixed white" there was no further reversion to black color.

The total population of the United States is about 106,000,000, of which 10,500,000 are negroes. It is interesting to note that of these 10,500,000 negroes about 8,333,000 reside in Southern territory. That is to say, in the fourteen South Atlantic, East South Central and West South Central States (omitting West Virginia, Oklahoma and Kentucky), there are 8,333,000 blacks and 19,000,000 whites. On the other hand, in Northern territory there are 71,000,000 whites and 1,500,000 blacks. In other words, in the thirty-two Northeastern, Middle Atlantic, East North Central, West North Central, Mountain and Pacific States the white population is 71,000,000, while the negro population is 1,500,000.

If it were possible at the present time to blend the races, Southern people would have more than one-third colored blood in their veins and less than two-thirds white blood, and Northern people would have about 3 per cent colored blood and 97 per cent white. Moreover, if amalgamation were to take place now, the whole of South Carolina and Mississippi and half of Georgia, Florida, Alabama and Louisiana would grade about 50 per cent negro blood and 50 per cent white. The North, on the other hand, would grade about 3 per cent colored blood and 97 per cent white, a mixture well within the rule of "fixed white"; whereas the Southern mixture would not reach the grade of "passing for white," the offspring of such persons being subject to the law of reversion to color.

It is not possible to place Southern whites and blacks on terms of social and political equality as soon as the blacks are fitted for citizenship, as many philanthropic organizations are now insisting, because the Southern white man is tenacious of his rights and on this subject is regardless of consequences. With him a white man's government means a white man's government. If Congress should pass a Force Bill and undertake to put it into operation, the Irish upheaval would be a mild affair in comparison with conditions in the Southern States. Either the white man would exterminate the negro, or the negro would exterminate the white man. The white man will brook no peer. It is not a question of whether the negro is a good citizen or a bad citizen; it is deeper than this; it has to do with race integrity, race autonomy.

So long as the negro "behaves himself" in the South he is safe. But once let him cross the dead line of race separation and endeavor to assert his manhood rights and he becomes a menace to the existing order of things, after the manner of John Brown at Harper's Ferry. With hat in hand, the Southern negro is more than safe, he is happy—if he is that kind of negro. For his sake and in memory of the old-time "darkey" schools, hospitals and orphanages have been set on foot. Nothing, indeed, is too good for him. A tender, patient relationship exists between this unambitious, likable creature and the white people of the South. This white man's negro gets all that he is entitled to and often more in the courts, as a domestic on the farm, with trowel or hammer. The white man who undertakes to impose on a white man's negro has his hands full. Many years' experience as a Circuit Judge enables me to declare that in the Court House I never witnessed an act of injustice to such a negro—who does not desire rights, social or political, and could not be induced to leave "his ol' white folks."

But what of that increasing number of negroes who are not the white man's negroes, and what of the widening gulf between races? Has the situation improved since the return of negro soldiers in khaki from France, where the black man from Algeria was a favorite of the Parisian drawing rooms, a recipient of the voluptuous white woman's favors? Did Siki's victory over Carpentier give a new turn to the race question, as The *Boston Herald* asserts? Is it true, as literature of "new negro" type declares, that race war and revolution must presently follow if conditions continue and race segregation be insisted upon? Perhaps not. But so The Crisis is teaching and so one reads in "The Souls of the Black Folks," "The Voice of the Negro," "Dark Water," "The Black Dispatch," and like publications. The negro Leckey thinks that "race separation and distinctions are a spiritual lynching and that the negro must feel that he is a cursed, knee-bending slave, bound and shackled by laws and customs made for slaves." And the "new negro's" call to battle, how clear it is. Let us hear it:

Oh! kinsman we must meet the common foe;
Though far outnumbered, let us still be brave;
And for their thousand blows, deal one death blow!
What though before us lies the open grave,
Like men we'll face the cowardly, murderous pack,
Pressed to the wall—dying—but fighting back.

Why is the negro not right? Self determination is of God, not of man. But the black race must not underrate the task. They are lined up against descendants of men who fought a four years' war against the world without salt, shoes or powder, and whose courage and endurance no man questions. Men of the South place race integrity above politics, property, religion, or life itself. The South alone among nations is today making a fight against a universal ethnological law of race-blending. The mistake is in not boldly admitting the facts, flinging defiance to the future, spurning representation based on negro population in the electoral college.

The Solution

This, then, is the line-up. Can actual warfare be avoided? I think that it can. There is nothing strange or alarming about the situation. The negro desires to be free and he is right. The white man claims that the South is his to rule and control, and he, too, is right. But a head-on collision need not come from every paradox. While man has busied himself in the endeavor to solve matters, in the wrong way, the God of nations seems to have taken a hand, pointing the way of escape, even as He pointed it out to Abraham and Lot in the land of Bethel: *"And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee. Separate thyself, I pray thee, from me."* Even so today is God moving the black man to separate himself from the Southern white man, and, by the thousands, are negroes leaving the South.

Let the census tables again speak. The white population of the United States in the last four decades has increased 100 per cent, while the negro population in the same period has increased but 40 per cent. In the far South during the decade 1910-1920 the negro population either stood still or diminished. Alabama and Mississippi having 8,000 and 75,000 fewer negroes respectively in 1920 than in 1910. The way out, therefore, is to change our mental attitude on this subject and vitalize every legitimate movement for negro migration North, East and West. Let those States welcoming the negroes to equal rights make known the fact, opening wide their doors, and negroes will continue to leave the South as they are now doing, in great numbers, thus relieving race friction. Undoubtedly the Southern States should cooperate in the movement, instantly repealing such laws as impose fine and imprisonment on emigration agents and giving up negro labor for the general welfare. (The only good of the Ku Klux is to frighten negroes from Southern States to other sections—and this is unintentional.)

Organizations and associations for race betterment, heretofore assuming that the race issue must be settled in the South and not elsewhere, have given little attention to negro migrations, which have been haphazard affairs conducted along business and not along racial lines. With intelligent and sympathetic direction negro migration will be greatly accelerated; and then, but not till then, the "Solid South" with all its embarrassing consequences will cease to be.

But I go further. Were I a negro, facing the future, concerned about children and children's children, I would cease to fight against white prejudice, but raising the banner of "Pan-Africa," I would herald that "Unity of the Colored Races, sensed by far-seeing negroes," as Dr. Burghardt Du Bois phrases it, until my last breath. And why shall not the National Government sponsor negro exodus, making ready a suitable home for the race? President Lincoln recommended colonization "in some place or places of suitable climate"; President Grant recommended to Congress colonization on the Island of Santo Domingo. Why may not French Guinea and Sierra Leone be added to Liberia, creating an ample fatherland for such Afro-Americans as choose to go?

But has not colonization in Liberia failed? By no means; it has never been given a trial. In the '70s a ship with about one thousand negro emigrants sailed from Savannah for Liberia. Standing amid 10,000 of his race and raising his black face heavenward, Bishop Turner prayed that God would safely speed the little craft to a land where the color of a man's skin was not a crime. Ten thousand negro voices sobbed "Amen"; an aged colored woman shouted for very joy. What has been America's attitude to such heroic incidents? Either indifference or disapproval and ridicule. Our colonization societies have ceased to function, and we give no further thought to Liberia, being content that the negro shall remain in the South, "a people within a people."

Shall we not, I earnestly ask, speedily revive the old colonization society, send another Goethals with means and equipment and make Liberia as healthy as Panama—and above all, shall we not tell the truth about Liberia? Plucky little republic, at our re-

quest, she jumped into the great war and lost shipping and commerce; her towns were shelled by German gunboats, and yet the United States is haggling about making a loan of $5,000,000, promised by President Wilson and recommended by President Harding.

During the present year a British commission after nine months' travel reported to its Government that in the three essentials—climate, productivity and health (with proper attention)—Africa is the most favored of continents, that it possesses marvelous flora, wonderful water-power, fertile soil, extensive mineral deposits, abundant hardwood.

In the face of discouragement, 100,000 civilized negroes, of whom about 12,000 are American Christian immigrants and their descendants, now reside on the Liberian littoral; and Monrovia, its capital, has a population of 6,000 souls. A railroad running from Monrovia 150 miles up the St. Paul River, across waterfalls and into the hinterland, would open up a garden spot, with lowlands superior to our far South, with uplands equal in climate and elevation to our North Atlantic States.

As soon as we but make a co-operative start toward negro migration and colonization and cease the vain attempt to pour two gallons of water into a one-gallon vessel—to bestow citizenship upon the negro in the South—his condition will improve. What satisfaction does not get from reading documents like "The Negroes' Progress in Fifty Years"? Of what avail are houses, land or education, forsooth, to one in a state of bondage? Better ignorance and poverty for him. Shall the promise be kept to the ear and broken to the hope? I cannot agree with Mecklen, in "Democracy and Race Conflict," that the race question is essentially insoluble. The negroes are tractable and, looking upon themselves as a "peculiar people," will follow such course as their leaders may map out for the "race"; a course which should be thought out, it must again be insisted, not along the impossible, makeshift lines of racial equality in the South, but in the quite opposite direction and in terms of hundreds of years. While permanent plans are under way, every energy should be exerted to educate and fit the negro for a new, a saner life under ampler skies. America may not justify herself at the Final Assize until she lives up to the truth that the white man is right, that the negro is also right, and that of these two contradictions neither is wrong.

Will the Black Man Go Back to His Country, Africa?

IN order for me, in my book, to answer you that question, I will have to take up the words of God's prophets, because they can answer that question better than I. For this reason I will call your attention to prophet Amos, 3 :7. Surely the Lord God will do nothing but to reveal his secrets to his servants the prophets.

In this chapter, your question will be answered, send back the stolen goods, for justice is on your trail.

God has promised through his prophet Ezechial 36; 24 :28 :32.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

And ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God.

Not for your sake do I do this, saith the Lord, be it known unto you be ashamed and confounded for your own ways, O house of Israel.

Ezek. 36; 5 :9. Therefore thus saith the Lord God. Surely in the fire of my jealousy have I spoken against the residue of the heathen and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. For behold, I am for you and I will turn unto you, and ye shall be tilled and sown.

Now my friends, if the Lord God of Israel says that we Black Jews shall go back to our own land, no one can stop it.

The nations must give up their stolen goods.

Now the God of Heaven and Earth is directing the minds of the good white people, they are coming together, and giving justice to all people, so the curses may be raised up off of them. The black man will soon come into his own.

Now my friends, whether I want to or not, I am compelled to present to you at this period in my book—at two o'clock, a. m., Jan. 17, 1925—the spirit of God made me get up out of bed, and write the truth, whether the world likes it or not. I have the honor to present to you one of the greatest black men that ever lived on earth, and the greatest in these last days. The honorable Marcus Garvey, president of the Universal Negro Improvement Association. He has the spirit of Ezechial and the vision that God gave him. Allow me to present to you the words of God, and this man, Marcus Garvey is in the same shoes.

First I want to call your attention to Numbers 12 :6, and if there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream.

My friends, this is not the first prophet that the Lord has sent among the so-called American Negro. In nineteen hundred, God sent us Prophet William S. Crowdy, and he got two hundred and eighty thousand who keep the seventh day Sabbath and the Passover, and set up the Church of God and the Saints of Christ, and the Black Israel fought it until they stopped his progress; then the Lord God of Israel took him down before he finished his work. The carnal part he never finished. He was an old man—he gave up the ghost and left us without material and racial leader. So the Lord God has sent us this man, known to the world as Marcus Garvey, and the stiff necks of Israel have gone after him with sticks and stones, but it is their last chance.

Now I shall put this man in Ezechials shoes, that you may see him and be blessed if you stop fighting his works, for it is none other than the works of God.

Now allow me to direct your thoughts to Prophet Isaiah 55; 7 :8 :9 :11.

Let the wicked forsake his way, and the unrighteous man, his thoughts, and let him return unto the Lord he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.

So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereever I send it.

So we are as foolish galatians, have been bewitched by others, trying to turn white, trying to take this government by politics, and the white man's education, which is destruction to Black Israel.

This is God talking to Garvey. Ezekiel 12; 1 :2 :3. And he said unto me, son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me, when he spoke unto me, and set me upon my feet, that I heard him that spoke unto me.

And he said unto me, son of man, I send thee to the children of Israel, to a rebellious nation that has rebelled against me; they and their fathers have transgressed against me unto this very day.

Now my friends, you know we black people as a nation have obeyed every nation in this world except God. Though his commandments which were handed down to us by the nations, and all the God that we know is the God that they have told us about, and we as a nation are obeying the Gods of this world, and fighting the God of Israel.

Ezek. 2; 4. For they are impertinent children and stiff hearted. I do send unto them and thou shall say unto them, thus saith the Lord God.

And they, whether they will hear or whether they will forbear, for they are a rebellious house, yet they shall know that there has been a prophet among them.

Allow me to ask the question, why is this man Garvey so bold and not afraid of anyone nor death. The ignorant men judge him to be boisterous, or a bully like themselves, because they do not know God and his works, the vision was not given to them.

Ezekiel 2; 6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee and thou doest dwell amongst scorpions, be not afraid of their words, or be dismayed at their looks, though they be a rebellious house; 7. And thou shall speak my words unto them, whether they will hear or whether they will forbear, for they are most rebellious.

But thou, son of man, hear what I say unto thee, be not thou rebellious, like that rebellious house, open thy mouth and eat what I give thee.

Now my friends, Mr. Garvey has opened his mouth and has eaten the word of God, so he has got to do what God tells him; and it is strange to the people because it is not their ways, and the leaders of the people to try to hold them from this back to Africa movement, but the Lord God said they shall go, not all of the old mothers and fathers; they shall stay here and in their homes all over the world, but the young men and women will go to build up a government for themselves, so that we may be represented all over the world as a nation of people governing themselves, and not looking up to another nation, and their God to lead us, or to exploit us and keep us in ignorance, Ezekiel 3; 55. For thou art not sent to a people of a strange speech and of a hard tongue, language, but to the house of Israel.

But the house of Israel will not hearken unto thee, for they will not hearken unto me, for all the house of Israel are impudent and hard-hearted.

Behold I have made thy face strong against their face and thy forehead strong against their foreheads.

As an adamant harder than flint have I made their forehead. Fear them not, neither be dismayed at their looks, though they be a rebellious house.

Moreover, he said unto me, son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

And go get thee to them of the captivity, unto the children, of thy people, and speak unto them and tell them. Thus saith the Lord God, whether they will hear or whether they will forebear; 17. Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth and give them warning from me.

Why does this great man go into politics? Why does a dog go into the swamp and the man with the gun stay on the outside?

Mr. Garvey goes into politics to run you out of the white man's business, and to beat you at your own game. He knows if you continue to dabble in the white man's business, when you are only parasites in their country, that you will put a man of a class of men in office who will see that we as a race will have to pack up and get out, because we are noisy. They will say, go to your own country and build yourself a government of your own, and all you want. If you know how to run our government or how it ought to be run, you can run one for yourselves, so go to it. For myself, I have not voted in twenty years. I have all I can do, to obey the laws that are made by the white man in this country, and all of them respect me because I keep out of their business.

How does this man Garvey know all things, how to unite seven million black people all over the world? The white man did not tell him, but he has done it. Let us search the holy scripture and find out. The secret comes from God, let us see Job 28; 12. But where shall wisdom be found and where is the place of understanding.

28. And unto man he said. Behold the fear of the Lord, that is the beginning of wisdom and to depart from evil is understanding.

This man is one who loves the Lord, and when the Lord God picks a man to make a watchman out of him, he gives him wisdom. Let me get another witness, Pslam 111; 10. The fear of the Lord is in the beginning of wisdom, a good understanding have all they that do his commandments, his praise endureth forever.

Let us find another witness, St. John 7; 17.

If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. This man has but one desire and that is to free a people who are crying to him for help all over the world.

Not only does God give out this wisdom and understanding to Mr. Garvey, but to all men and women who do his will. Unless you do the will of God, you cannot understand this great man. He is too far ahead of you, and you can only trust his word. Have faith in him and you will be all right.

Allow me to direct your thoughts back to the greatest of all prophets, that man is Jesus Christ.

St. John 8; 31:32. Then said Jesus to those Jews which believe in him, if you continue in my word, then are you my disciples indeed.

And ye shall know the truth and the truth shall make you free.

It is the truth that destroyeth the carnal mind, which keeps you blind, so you cannot see the hand of God working through the Universal Negro Improvement Association, and it is only love that opens your eyes that you may see. All humanity has to get love, regardless to creed or color. Let us see what prophet Jesus says about it, as you say you are following him.

Matthew 5; 43:44. We have heard that it hath been said thou shalt love thy neighbor and hate thine enemy.

But I say unto you, love your enemy, do good unto them that hate you, bless them that curse you and pray for them who despitefully use you and persecute you.

Now my dear reader, love is the only hope for us to get back to our country. It is the only way to world peace, the only thing that will make the nations lay down the sword, it will bring peace to your home. Love is the only thing that will destroy charity institutions, insane asylums and prisons, and we would have no need for hospitals. Love for humanity is like an eating cancer, it brings respect and demands respect of the high type. It will demand that you give up everything that attempts to disgrace or destroy the temple of God. It has power over the flesh and keeps it under subjection. Do God's commandments and you will never go wrong.

The Unjust Treatment to Garvey

ON February 7, 1925 at 2 A. M., I was called out of my bed to warn you, my people, the Black Jews, that you have caused the world to put in jail, only to please you, the man of God, who is your children's saviour. You as a race are cursed, you shall never see Africa, but your children shall go.

This man, Marcus Garvey, has finished his work, and it is well done. He is now having a well needed rest. He has only stepped in the shoes of Moses and Jeremiah, who were put in jail, put down into a well, because they told the truth, which condemns you Black Jews. Jesus Christ was whipped and driven out of cities, until he was almost starved. At last he was rebuked by wicked men and women. Then lynched by white men because he dared to tell you Black Jews the truth.

In the 15th century, you were chained and brought to all nations and sold for two hundred and fifty years as slaves, and suffered all kind of trouble. Then God raised up the good white people in your favor to help you to get free from the yoke of bondage all over the world.

Mr. Abraham Lincoln promised that if he ever got the chance he would hit slavery a hard blow.

The white people of America elected him to be president and he struck slavery a terrible blow. He emancipated four million, five hundred thousand so-called negroes, and was killed for doing it.

Now, some of you mixed people are bucking the dead man and saying that he did not mean to free us. Whether he meant to or not, he gave us guns and ammunition to help free ourselves, and our fathers got on the job.

Three weeks before he was killed, he had promised Frederick Douglas, our leader then, that he would go before congress and present a bill that would demand one state in this country or send us back to Africa. We must have our name that we may know who we are, and can serve our God.

Our president, Garfield, picked up our righteous issue, and they assassinated him for telling the truth as he saw it.

Our late president McKinley hit the righteous trail, and spoke the truth as he saw it, and they put him to sleep.

Our late president, Roosevelt, stepped out in the path of righteous, and invited Mr. Booker T. Washington to luncheon with him at the white house, and when he was on his campaign in nineteen hundred and twelve they shot him.

When Mr. Marcus Garvey stepped out on

the platform of righteousness, they shot him twice while he was in his office, but God spared him to rest a while in jail, until the good-thinking white people set him free.

My open opinion of the man, I know a crook when I see one and deal with him. I was introduced to Mr. Garvey in nineteen hundred and nineteen at the Messiah Baptist Church in Yonkers, New York. I was chosen to make the opening address on this night. He organized a division in this church, one of the finest colored churches in the State of New York, and I was one of those who joined. But this division went down through jealousy among its members. Then I watched Mr. Garvey, his officers and members and those who read his paper. By doing this I found out where the trouble lay. It was in his crooked officers. Nine out of every ten showed up at the conventions dishonest. When Mr. Garvey began to expose them, they began to plot against him. The worst of it all is, that the majority of them all were preachers who were all in, down and out.

I found the work of this organization in the bible. In nineteen hundred and twenty-one, I called my friends together in Yonkers, New York, and laid the facts before them. I suggested that they should organize a division of their own, which they did. I have been watching Mr. Garvey from then until now.

My opinion of him is that he is one of the most honest men of all time, with a big heart, no jealousy toward any man. I do not believe that Mr. Garvey would entertain any evil thoughts. He means good to all, both white and black. He is the best colored friend that the white man has. He is only trying to take a great curse off of the white people that God is about to send on them, because they won't let the Black Jews go back to Africa. He sees it and knows it. I myself have seen the same thing. The destruction is coming if these stiff neck black people are not sent from among you whites. You must let them go and serve their God. This is the road to peace and prosperity.

Now my white and black friends, this subject was written with a spirit of love, for love is the only way, and the only sources that the nations or races can get together.

Moving picture shows the power of love. They show every crooked step that the lover makes and its results. This should be a warning to others, that they should marry for love and not for money. For true love is the only step to righteousness and honor. Without true love, no man can respect his wife or no woman can respect her husband. The vow which is made at the altar cannot be kept without true love. Money can not keep it. Let us marry because we love and we will be happy on this earth. Without it our life struggles are in vain. The movies will help you, if you go there to learn and not for a good time. You will show respect for one who has true love in his heart.

I want to state here, that I have made a round of a number of moving pictures, and studied the characters, and the power of love, and the destruction of false love.

I am compelled to say, that the movies are doing a lot of good now, to mend up the broken hearts, that some of the victims may start life over and count yourself unworthy of their love if you have not the true love in your heart. You are the man or woman that is on your way to destruction, whether it be a race or nation, its leaders must be of true brotherly love for mankind, for out of the mouths, the heart speaketh.

Down On the Farm

DOWN on a farm in the south, of the year of eighteen hundred and seventy-two, I was born in Louden County, Virginia. Son of a black, who was bought by Josh Fletcher from a slave trader, an Englishman by the name of Cook, for about two or three thousand dollars. The slave masters called him the buck. If I had been born in the time of slavery by black Jewish mother, I would have been worth about one thousand dollars to my father's master, but my mother was a mulatto and I was born free, so-called. Now I am not worth thirty cents to any one. They won't have me in jail unless some of my own people put me there.

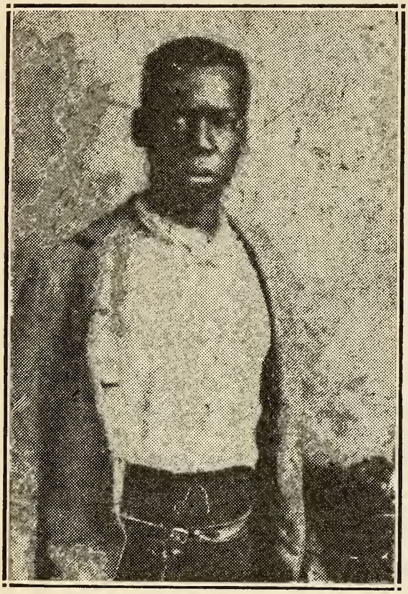
Twelve years of my life was spent on the farm. My father taught me how to farm, milk cows and do a man's work. When between eleven and twelve years of age, I sought the Lord for three weeks and days. I found him and he filled my heart with joy and love. At the age of twenty-eight, he called me from the world and I started to clean up.

I was a clean man, sent to the world with this message, The Black Jews.

The black boys do not need gymnastics to help make him a man. He only needs to be on a farm and made to work a few years. Then he will be able to take care of himself. The black man has got to get back to the place where he can produce the food he eats. He has been forced off of the farms, as

these farms have been given to others, to work, who are not of the black race.

We must find a farm somewhere in this world that we may produce the things that we need.



HALING HANK LENHT *is* A. W. COOK

During my farm life, God was preparing me for this day, because he wanted to use me for a good work among my people.

After seven years of country school I came North and fell into the hands of a good English family in Montclair, New Jersey. They taught me how to do house work, and gave me more schooling. They left me lacking for nothing, so I could make an honest living. When I left them I was able to do any kind of domestic job.

In nineteen hundred I stepped out into the professional world, and I saw the weak part of my life, that was: If I hoped to measure arms with my brother, I must go back to school. So, in nineteen hundred and five, I took a three years' course in a business college in Newark, New Jersey, and made good. For the past ten years I have conversed with representatives of all races or nations of the world. They talk freely with me, and I am yet learning. I don't know it all, and my ears are still open. This boy, Haling Hank Lenht has grown to a man of responsibility, and has gained many friends among all nations, because they can trust him.

In nineteen hundred and three I came before the world as professor A. W. Cook, a dancing master and a teacher of etiquette to my people. At that time, all the dancing that my people could do, was jigging and buck and wing dancing. I did that old stuff down on the farm. So I made up my mind to teach my people a new kind of dancing, the way the white people dance. I went to a book store and bought a book on etiquette and a ball room guide. I studied these books from cover to cover, and when I opened my dance halls, I was a success. In 1904 I had dancing classes in different cities and towns. Every night except Sunday night.

Defending the Honorable and Graceful Movements of Dancing

AS it is so popular and brings happiness and joy, when nothing else can, to thousands of human beings, if it is used in its proper place and in the right way.

It will do little or no harm. When in sorrow or down cast, dancing is a good medicine. It gives you a stronger mind and a new determination. You feel like you have something to live for, and are able to meet the terrible struggle of life. It drives the treacherous thought out of the being and makes room for happiness and kindness. It also makes a man or woman proud, honest, honorable and respectable. It gives power to command respect from every one.

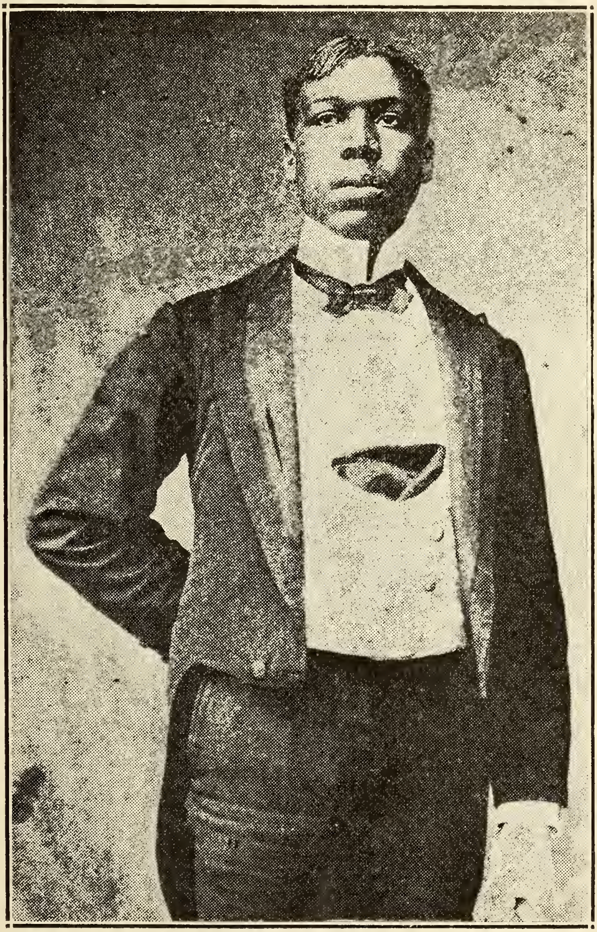
Can you keep the race from dancing? Never! For it was handed down from God. It is the race's nature to dance; it was born to the art, with music in every joint to give God praise. Disturb this happiness and you will find a monster within them. What will you do about it? They must dance. Teach them the proper way, tell them the danger, tell them they must not worship this gift, for they should respect it and give praise to God for his blessings. We should remember that these earthly blessings are from God. We must know how and when to use them. We as a race have reached the stage of life where we must begin to accept the good examples set by others, as we are not yet leaders of the world.

It is preached from our pulpits and by the elder members of our secret societies, that

if you go to a dance, reception, or any place where dancing is allowed, that you have no religion and are on your way to hell. That style of preaching is an old chestnut tree and does not take affect on the race. We have learned to love and serve God in an intelligent way. Our leaders must find a better and more substantial method in order to make any impression on the race. The warning that is connected with this subject will not answer and they believe you not.

If our churches believe that it is a great sin to dance, why is it that they rent excursion trains, dance halls and picnic grounds, furnish the best of music, and invite the members and friends to come and enjoy themselves? All of the secret and Christian societies give these great dances.

The question is easily answered. They know if you go with the intention of respecting the place, the people you mingle with and yourself, there is no sin. You have been blessed with strength and a clean mind to meet your friends with joy and happiness.



PROFESSOR A. W. COOK

It has been stated that dancers and drunkards cling together. This is not necessarily true, because not many drunkards have a passion for dancing. They are not allowed to mingle with respectable people. Without being trained properly, it is difficult for one to glide over a waxed ball room floor even when sober.

Proper Training

WHICH bring joy, happiness, wealth, long life and a resting place in the heaven above?

I will not picture to you the history of our great men and leaders who have climbed to the top rung of the ladder of life, from the proper training, and the great battles that have been won for God and man, but a few needed points of our home life and ourselves, because we have not this great power.

First, we as a race do not know how to serve God and be a valued soldier and defend our race, because we have not had the proper training.

We do not respect our country, towns, churches, societies, homes, wives or husbands and our children do not respect us, schools or teachers. Because a large majority of the race have not had the proper training.

This is a sad and serious question that I picture to you, and without being remedied it will drag down the moral standard of Israel and blot her out forever.

But with the powerful brain cultivated and that strong mind properly trained she will be as brave as David of old, as powerful as a giant and a God-fearing citizen.

What power has proper training? It has the power of the professional boxer who sidesteps many death blows, which if landed, would have blotted out his life forever, but he played with his antagonist because he feared him not. The great power of training was at his command.

The proper training only fits us and prepares us to meet the severe struggles of life, and to overcome the terrible death blows that are delivered and struck at us. We walk in his ring, and we must be prepared to dodge his blows.

The ballrooms, picnics and excursions are some of his strong blows, because he strikes the untrained, who cannot defend themselves. The only way to dodge him is to train your boys and girls before they enter society or the ball room.

A boy or girl who goes to a public dance or picnic without a guardian or the proper training, usually becomes the victim of some society shark. If this shark can successfully drag the untrained party over the floor and make him think he is having a good time, then he has fallen into the shark's power and is at his mercy, and the parents have lost all control of the child. Nine out of ten never recover. He may be like the bread that is cast upon the sea and tossed by the great waves. Perhaps he may have been picked up by a beautiful seagull, only to be dropped to the filth of the earth, or to the depths of an unfriendly sea. To dodge this blow, you must be trained by a professional who is of a good understanding, knowing his business, an honest and respectable God-fearing person of good standing.

During my twelve years' experience as a dancing master, I discovered the foundation of the great sin which is connected to the great art of professional movement, no dancing master has published. They have not stopped to give a thought. But for the sake of the people as a race, I must picture the facts to you and trust God for the results.

The facts are a modifier to this subject. As a race of people, we have proved to the world that we must have music and public receptions, and most of us have better than we can afford; results are that our expense is beyond our income. Such being the case, we do not stop to consider our ball room etiquette or the moral training of our guests. We are glad enough to take a nickel or a dime, regardless to his or her training.

We come out of our churches and societies and form a committee to give this reception, as we call it. Some of us have never worked on a committee before.

You will send your child to a dance without the proper society training. Why? Because one of your church members is on the committee, and he himself has not the proper training, then how do you expect him to protect your child. Its like trying to make a square brick fit snug into a round hole.

You would not send that child to a dancing master's reception, one who is of a good reputation and knows how to conduct one, or let him come to your house and teach your child the right way, how to shun all snares. Why? Because you have not the proper training yourself, and stand in the way of your child.

Carefully look over these facts, which I have outlined to you, and if you are honest with yourself, you will bear witness with me.

I am also prepared to back up this subject with facts of my life.

Unveiling the Prince

THE PRINCE OF THE WORLD AND HIS POWER

IN this subject I will prove the great mistake we are making as representatives of the race, which are leading us from the strong arms of God, instead of drawing us to Him; we are fools and glory within ourselves.

First: I want to introduce the prince of the world, who rules and governs this whole entire earth, and all things on it are subject to him, except a man's soul, and that will have to stand before the bar of God to be judged.

This prince is better known as the devil, who once was an arch-angel in Heaven, now he is in war with God. He is here disguised as a gentleman; he also is a noted actor and a deceiver; he does not wish the world to be destroyed; he hopes to prove to you that this is as good as the Heavens above.

A public gambler, or a common drunkard, or a murderer or any common act, he dislikes. Why? Because such action gives away his plans and frightens the children of God and brings down their wrath on his works. He would like for you to be happy with the comforts of the world and forget God. This prince is an important character; he is next ruler to God; he is more important than all the angels in Heaven; his power is the greatest success of the world, and the power of man is under his control, and he is gradually crushing the Godly thoughts and real christianity out of the hearts and minds of the human family.

In order to do great work for Christ we should study more about his great enemy, who is the prince of the world.

Two nations study the conditions of one another in order to conquer or win a battle. This prince is known as a gentleman, he rules the highest positions on earth.

The kings, and presidents, judges, and ministers of the gospel have to take their hats off to him, and bow low. At such times they deny Christ as Peter did; the prince commands and they are compelled to carry it out to the letter, they have not faith enough in Christ to resist, and if you are saved at all it is only by grace. These are the conditions that face the world today, real christianity of the human family, is almost a thing of the past.

Christianity is today used as a cloak for money grafters. The higher the position is that you hold in the church, the more money you can get; these positions are in the power of the prince; the better preacher you are the more money you can get, not souls for Christ. He is out of it. It is not souls and better conditions that our leaders are calling for today, it is money they want and money they must have. Why? Because the prince has power over them and nine out of ten have sold out to the prince, and without a successful remedy it will destroy the world. The negro leaders are selling their churches and their societies to the prince.

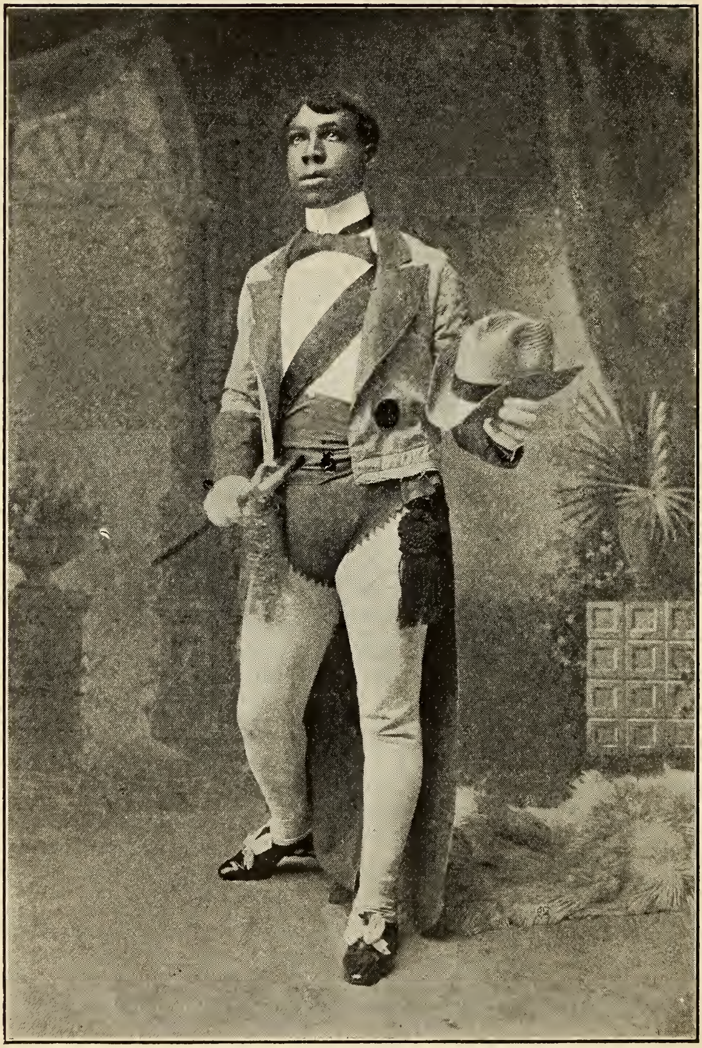
I have very plainly showed to you the work of the prince, and have told you of his power.

Gold and silver money, the fruits of all evil, are the valuable things in his kingdom; that is what he puts up such a terrible fight against the God-heads with; that is what he betrayed Christ with; that is what he is buying the ministers and kings, presidents and judges with, and the supposed to be christian churches with, but some of them are a devil's hell, and the world would be better off without them and their leaders. That is what buys a human life. The lust for money causes our ministers and leaders and the great trust companies to feather their own nest by taking the last penny from a poor starving family without mercy. The prince knows that you want it and would do any crime to get it, so you rob the poor, vou are branded in God's sight as a thief, and that is against the Golden Rule.

What does the race need? We want leaders, men who are manly enough not to throw themselves on a weak race and make them take care of them and their families who are not able to take care of themselves.

The greatest progress of the world has been built upon the poor and unfortunate race. They have been drove, and whipped, and sold, and robbed of their rights before a just God by man. The negro leaders have taken up the plan of the white man. I will add with a few exceptions, the height of their manhood and education is to fool the weaker of their race, and make them take them for their leaders whether they want to or not; they are not willing to sacrifice one hour for the race unless they can get paid for it, they study the Gospel of Jesus Christ and sell it for a large sum of money, when the gospel is free for all. Their ambition is to build a fine church and tax a poor race to pay for it.

What should they do? They should teach the congregation to save their pennies for a rainy day, for they have nothing to give; any



Professor A. W. Cook

man that has not saved from two or five hundred dollars has nothing to give to a world's church. Where can we meet in order to worship our God and praise to Him? He tells us wheresoever two or three of His children meet there shall be a God in their midst and some soul shall be blessed.

We first should run the prince out of our homes and dedicate them to God, and make a church there; when that gets too small, He will find a larger place for us.

The strong race that has robbed us, according to the Bible, knows of their crime, and knows that no thief can enter Heaven.

If we prove ourselves worthy of taking care of what God has intended for all men, their rights, the white race is willing to give it to us.

The christian white people are willing to help us and give us the percentage of our money if we can take care of it and use it God-like.

God doesn't intend for us to have it until we prove ourselves worthy.

In order to prove to the world and God that we are obedient people we have got to back only real leaders, those leaders must be men that will shoulder the musket and be the first men to sacrifice their lives. Not a man who is willing to stay behind the ignorant and suffering race of people and feather his own nest off them, and shout "see what I have done." He must be a man that is brave enough to go before the white people in an intelligent way and demand the support of our people in a manly manner.

They know that we have not anything to build churches with, when we are living in chicken coops and can't buy a square meal three times a week without suffering for it.

The white people will give us all the churches we need if we are worthy of them in the community.

My friends, in order to build this race we need more men like Abraham Lincoln, Fred Douglas, Booker T. Washington, A. Foraker, Marcus Garvey, and others that have proven themselves manly men, that will face the world and demand their rights for the negro race in a God-like manner.

The money is waiting for you if you have got the sense to get it, and prove to the stronger race that you are manly and honest enough to handle it for your people.

You have first got to prove yourself a man, and not let the prince poison your mind so that you will be low enough to sell your people for your own big name before the world.

Leaders; tell your congregations to save their money and buy themselves a little home, and their pennies for the support of their children and to give them a start in life, fit them for some kind of business; you cannot do this work by standing in the pulpit and asking them for every cent they have and telling them to put more in their pockets for the next time, and giving them that old song, that "God loves a cheerful giver." God does not love any one that throws away the opportunities He gave them to get an honest living in the world.

If you wish to help someone, give a penny to that poor baby that has no one to care for it, or the drunkard that is captured by the prince, or give a glad hand to the tramp who is friendless in the cold world, give bread to that unfortunate man or child that is begging for it, or that outcast mother, and a kind word to the unfortunate gambler; take them to your home and try to reason with them in God's name.

Those are the kind of gifts that God loves; give your time, your love, your pride, your bread and a good word to those that need it every day, not on Sundays only at a fine church, for in this world our churches are the headquarters for the prince of the world; he is two-thirds owner of them.

Every negro church should have a charitable institution attached to it to take care of their poor and aged mothers and fathers, and poor motherless children, that are begging you for help on the streets.

Then as men and women we could have the courage to ask our white friends to help us, and they would give you their hearty support, and be glad to do so. And then we would be doing what God wants us to do. We could have money without begging our old mother and father for it. If we would be manly men and women, help those that need it.

The Bible says, "thou shall not walk in the path of the ungodly," and our leaders teach us the same and tell us we must stay out of barrooms and the gambling houses, and the houses of immorality. But my friends that is a mistake, those are the places we should go in, in the Lord's name.

I understand the meaning as, you should not crave for those evil things; when you do, then you are walking in the path of the ungodly.

If your heart desires to murder someone, then you are a murderer; in God's sight the crime is committed.

If your religion cannot last long enough to go into those dens and speak to your brother or sister and try to bring them out, then you haven't faith and you glory in yourself, and you will have to answer before the bar of Judgment, and with such pride of

the world your whole church will be lost, for you are too proud to stoop to falling humanity and help them, for that is what you must do.

An appeal to the young educated and manly leaders: in your financial affairs be a manly man, a real man, don't accept a nickel or a dime from your old mothers and fathers who have toiled for years and put you on the platform you are now on.

An old mother at fifty or sixty, it is a disgrace for any church to accept money from her, when they have to toil hard every day for bread.

Young leaders you should take care of them, instead of taking from them, then you are showing the spirit of a hero, and a manly man, don't let the prince buy the manly part of you, so that you cannot excuse your old mothers and fathers. Money you want, but you should not accept it unless it is honorable.

The facts and conditions that are in actual existence among our people, there should be some remedy for them, someone has got to open the eyes of the race, they cannot be honestly contradicted, they are not of myself, I am commanded to right them from a pure and honest heart, I am willing to devote my time and money in every way for the upbuilding of humanity.

My greatest knowledge of this subject is from the Bible.

If you study God's word instead of just reading it over, you will understand it better. Then try to live accordingly.

The prince of the world studies his word and uses it to condemn you before God. He puts another meaning to it and tries to make you believe he is right, so it is best to know for yourself.

If you study in faith He will give you understanding.

I trust that you will read carefully and weigh every sentence, and place the right meaning to them: there are exceptions in all cases, some are not guilty, but slow in action.

My First Sermon to the World

WHEN I was called to the works of God, my first sermon was preached on the ball room floor at one of my cake walks, the last big one that I rendered to the public.

When I marched out with the cake walkers, instead of introducing them to the people, which were about four hundred in number, my heart was so full of joy that I forgot all about them and began to speak. These are my remarks: Ladies and gentlemen, we as God's people have assembled here tonight to give God praise, for ourselves and the happy times he has given us. The great pleasures come from God, let us go to the churches and thank him.

In our sorrows and troubles he gives us happiness. Let us men do no smoking in the hall where the ladies are, let us show the light of godly respect for all people. I hope to meet all of you at the church on Sunday next.

Then someone touc. ed me on my shoulder and asked about the cake walk. I started the cake walk and all had an enjoyable evening. My troubles began that night, because I fooled the devil, and have been ever since, and this book is putting another one over on him.

This is a true saying. You can fool all of the people some of the time, and some of the people all of the time, but you cannot fool all of the people all of the time.

Ecclesiastes 12; 13:14. Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man.

For God will bring every work into judgment with every secret thing whether it be good or whether it be evil. Prophet Jude 24; 25. Now unto him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy.

To the only wise God, our saviour, be glory and majesty dominion and power, both now and forever. Amen.

I remain your humble servant. Bishop Allan Wilson Cook is Rabbi Haling Hank Lenht.

may 8. 1925

BISHOP A. W. COOK
135 VALLEY ROAD
MONTCLAIR, NEW JERSEY

my Dear mr Winston I. thank you for your picture that you sent me for my book. here is your Book. I trust that you will like it. I. speak in it with a honest heart. good will to all man kind. the Business men here glad to read your words that is in my Book. they are with you thanking you for Pass favors

I. remain your umble servant

A. W. Cook